THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower*" (PSALM 18: 1, 2).

No. 27, Vol. LXXVIII. Thursday, July 6, 1916. Price One Penny.

HOW WE OBTAINED THE BOOK OF MORMON.

THE Book of Mormon is a book published by one Joseph Smith, a young man, twenty-four years of age, living on the American continent. Setting aside its value as an exponent of theological doctrines, and judging it merely from an historical standpoint, it is the most wonderful book of the nineteenth century. Men of learning to-day are spending (I had almost said squandering) both time and money in vain endeavor to answer the question, "From whence came the American Indians?" If they would but lay down a modest two shillings, taking in exchange a copy of this same book, go home and shut themselves up with it until they had digested its contents, their researches would be at an end, for the book shows in the clearest language, that admits of no controversy, who these people are, whence they came, and who were the architects of those mighty ruins which to-day are the puzzle of all the leading archeologists.

A brief account of how the "Mormons" became possessed of this marvelous book might be of interest to our readers.

Eleven years before the Babylonian captivity, in the first year of the reign of Zedekiah, king of Judah, a man named Lehi, living in Jerusalem, was visited by heavenly beings and warned of the destruction about to befall that great city. Taking advantage of the warning thus conveyed to him, he gathered his family around him and journeyed into the wilderness, leaving behind him all the accumulated wealth of years. After traveling three days in a southerly direction, he had a dream, in which he was commanded to send his sons back to Jerusalem to obtain the records of the Jews, together with a genealogy of his fathers, engraven on

plates of brass, and kept by one Laban. The boys returned to Jerusalem, but Laban refused to part with the records; so they went to their former home and gathered together the money and jewels they had left behind and returned to Laban, who, coveting their wealth, sought to slay them; but finally the Lord delivered him into their hands and they returned to their father Lehi in the wilderness, carrying with them the prized records, and accompanied by Zoram, Laban's servant.

The records were engraven on plates of brass and contained:

(1) The five books of Moses—Genesis, Exodus, Numbers, Leviticus, and Deuteronomy. (2) An account of the creation. (3) An account of Adam and Eve. (4) A record of the Jews down to Zedekiah. (5) Propheeies of the ancient prophets. (6) Genealogies of Lehi's fathers.

When Lehi received the plates, he prophesied that they should go forth to all nations.

Onee more the boys returned to Jerusalem, this time to fetch Ishmael and his family of girls, to whom they were married in the wilderness, and continued their jonrney, now traveling eastwards, till they came to the sea. They lived eight years in the wilderness, the last stopping place being Bountiful—supposed to be on the Persian Gulf. Here they were instructed to build a ship to eross the waters. The ship finished, they stocked it with grain, fruit, honey, or whatever they needed and could obtain, and set sail. The Lord guided the ship and brought it to the west coast of America, where a landing was effected near Chile—in the northwest of South America, about 590 B.C. Upon their arrival in America, the Lord commanded Nephi (who had assumed charge of the company on the death of his father), to make new plates of the gold ore he found in abundanee, on which to write their records. These new plates of gold were smaller than the old ones of brass, and contained the prophecies and doctrines of the church. The old plates of brass contained the history of the people, in full.

There were now two sets of plates. (1) The old plates, made of brass, containing history. (2) The new plates, made of gold, containing doctrine, prophecies, and revelations, with history in brief.

Fifty-five years after Lehi left Jerusalem, Nephi gave the plates into the keeping of his younger brother Jacob, who was born in the wilderness and appointed a king to reign over the people who were called the Nephites. The people separated into two companies; one, the Nephites, following Nephi, the other, the Lamanites, following his older brother Laman.

When Jacob died, the plates were passed to his son Enos. The Lamanites became very troublesome, and were constantly raiding the Nephite land, so Enos prayed that the records might not be destroyed by them, but preserved to come forth to future generations, and taken to the Lamanites for their salvation. Enos dying,

the records passed to his son Jarom, 421 B.C. From him they passed to his son Omni, 362 B.C. Omni passed them to Amaron, Amaron to his brother Chemish, Chemish gave them to his son Abinadom, and Abinadom passed them to his brother Amaleki.

Many and grievous wars had taken place between the Nephites and Lamanites, and the people had become very wicked. In the days of Amaleki a man named Mosiah was warned by God to leave Nephi, a city in the north of South America. He set out with those who would accompany him, traveling in the wilderness northward until he came to the land of Zarahemla, about three days' journey from the Isthmus of Panama. Here they discovered a people who left Jerusalem at the time Zedekiah was carried captive to Babylon, eleven years after Lehi left. They were a large body of people at the time of their discovery by Mosiah, but although they were of Jewish origin, as were the Nephites, their language the Nephites could not understand, and they had wandered so far from God, that they even denied His existence, and they had no records; but after Mosiah taught them his language, the leader gave him their history, as far as his memory served him.

Mosiah was made king, and a time of peace and prosperity followed. Some little time afterwards, some of the people were desirous of returning to Nephi to gain news of those left behind. They set out, and arrived on the outskirts of their destination, when a difference of opinion caused a rebellion, and brother fought against brother, all but fifty being slain. These fifty returned to Zarahemla, but soon set out again under the leadership of one Zeniff. On arrival in the land of Nephi, Zeniff interviewed the king, who gave him and his people two cities, Nephi and Shilom. When a few years had elapsed, they discovered that the king was long sighted, for he had ceded the cities to them, that they might beautify them, and cultivate the surrounding country, in order that he might grow rich at their expense, for he and his people were lazy and idolatrous. A band of Lamanites came against them, but were repulsed with great loss. To prevent further raids, they fortified the land, and for twenty-two years peace and prosperity attended them. Then the king, Laman, died, and his son reigned in his stead. Zeniff also died, and his son Noah reigned; but he was rebellious, and taxed the people to support his wives and concubines. Rebellion arose amongst Noah's people; at the same time the Lamanites came upon them, with the inevitable result that they were subdued and forced to pay heavy taxes to the Lamanites.

Noah was burnt at the stake, and Limhi, his son, made ruler, reigning as vassal to the Lamanites. Meanwhile, in Zarahemla, Mosiah, the king, had died, leaving the throne to his son Benjamin. He also died, and left the kingdom to his son Mosiah, and he became desirous of knowing the fate of the company who had left Zarahemla in the days of his grandfather Mosiah; so he sent out a

company, under the leadership of Ammon, and when on the outskirts of the city, Ammon and three of his brothers were arrested and imprisoned for two days, after which they were brought before the king, who informed them he was the grandson of Zeniff. Ammon then declared that he and his people were the very ones they were in search of, and Limhi then told him of the bondage they were in to the Lamanites, and how a party of his people had journeyed in the wilderness, endeavoring to find their way back to Zarahemla, but succeeded in finding nothing but twenty-four plates of pure gold, with writing on that they could not understand, and a land in ruins, covered with dead men's bones. Deeming this to be Zarahemla, or all that was left of it, they brought the plates and returned.

Led by Ammon, the whole company escaped the guards by making them drunk, and returned to Zarahemla, carrying the plates with them, which they gave to Mosiah, the king, who translated them.

We must now return to Amaleki, the last prophet to hold the Nephite plates; he filled these plates up. Having no children of his own, he searched around for someone worthy upon whom to bestow the sacred records, and his choice fell upon King Benjamin, to whom he gave the plates. Benjamin passed them on to his son Mosiah, so that Mosiah now had three sets of plates: (1) The large brass plates containing Bible history down to the time Lehi left Jerusalem, together with the history of the Nephites and Lamanites; (2) the smaller gold plates, containing a brief history of the Lamanites and Nephites, which Nephi said the Lord commanded him to make, for a wise purpose which he understood not; (3) the twenty-four plates found by Limhi's people, containing history of the Jaredites.

The second set of plates was filled by Amaleki, so that King Benjamin would continue the history on the larger brass plates.

When Mosiah died, 100 B.C., his sons all refused to reign; so Alma the prophet was chosen first chief judge, and given the plates. He bestowed them upon his son Helaman. Helaman gave the records to his son Nephi, who immediately bestowed them upon his son Nephi and left the land of Zarahemla, never to be heard of again. This was six hundred years after Lehi left Jerusalem, and the people were looking for the sign of the coming of Christ, which had been promised them. True to promise and propheey, the night before Christ was born, when the new star appeared in the east, on the western continent the sun went down; but no darkness came, so for two whole days and a night it was perfectly light, and from this time on the Nephites altered their mode of reckoning time, this being taken as the year one. Thirty-three years passed away, Nephi III. keeping faithful record, when one day a most terrific storm raged for three hours, causing floods and earthquakes, whole cities being swamped, burned, or buried in

falling debris as the land was torn asunder and thrown up into mountains. It was the time of the crucifixion, and all nature shared in the death throes of the Redeemer of the world. And after this most awful storm came the sign the Lord had given them years before—the three days of darkness—during which time no one could light a fire or prepare food; but all lay terror-stricken, waiting for they knew not what. During the darkness, a voice was heard out of the clouds, reproving the people for their wickedness. When the people heard the voice, so astonished were they, they ceased their lamentations and howlings, in which they had been indulging, and silence prevailed for many hours. Then the voice was heard again, and so passed the days of darkness.

Shortly after Christ's ascension, He appeared unto the Nephites and established His Church amongst them, Nephi III., who had possession of the plates, being chosen one of the twelve apostles. At Nephi's death, the plates passed to his son Nephi, who handed them on to his son Amos. Amos, the son of Amos, was the next to receive them, after which they passed to his brother Amaron, who, on account of the great wickedness of the people, was instructed by the Lord to hide the records in the ground, 320 A.D. When Amaron hid the records, Mormon was a boy ten years of age. Amaron informed him of what he had done, and told him that when he was twenty-four years of age, he was to take the plates from their hiding-place; i.e., he was to take the plates of Nephi—the large brass plates—leaving all the other sacred things where they were. Mormon was a descendant of Nephi. At the age of eleven years, he removed with his father to the land of Zarahemla. War broke out afresh, and the people continued in their wickedness; and because of their great wickedness, the disciples were withdrawn, as were also miraculous gifts.

When Mormon was fifteen years old, the Lord visited him and forbade him to preach to the people. He was very tall at the age of sixteen, and was given command of the army. A general revolution arose throughout the land, the Lamanites driving the Nephites northwards until they came to Jason, where Amaron had hidden up the records. Mormon went to the hill where the records were hidden, and took out the brass plates, leaving the other sacred things, as he had been commanded.

On the plates of Nephi he made a full account of all the proceedings of the people. Later, he resumed command of the army, when, seeing that victory would eventually lie with the Lamanites, he returned to the hill Shim and took up all the records deposited by Amaron. The Nephites then moved northeast, and the armies were assembled near the hill Cumorah, in the state of New York. In this hill Mormon hid up the records before going forth to his last battle, all but a few plates on which he himself had been writing, and which Moroni, his son, filled up.

In the great final battle, fought near Cumorah, Mormon and all

his people, with the exception of twenty-four, were slain. The survivors were hunted down by the Lamanites, and all slain, with the exception of Moroni, 400 A.D.

Moroni lived on for twenty-one years after the Nephites were all slain, seemingly spending part of his time in making an abridgment of the history of the Jaredites, found on the twenty-four plates, returning the records to the hill Cumorah, as he felt his end approaching.

There were, therefore, deposited in the hill Cumorah: (1) The large brass plates of Nephi; (2) the smaller gold plates containing an abridgment of the larger plates, made by Nephi; (3) the twenty-four plates containing the history of the Jaredites; (4) the abridgment of the large plates made by Mormon, which also contained the history of the Jaredites, abridged by Moroni.

All these Moroni sealed up in the hill Cumorah, 421 A.D., where they lay hidden from all eyes until September 22nd, 1823, when the angel Moroni, who had last placed them there, revealed their hiding-place to the boy prophet, Joseph Smith, who, four years later, September 22nd, 1827, was given the abridgment made by Mormon, and bidden by the angel Moroni, to translate it into English and publish it to the world. This great task he accomplished, under the power of the Lord, aided by the interpreters deposited with the plates.

When Mormon received the plates, he made an abridgment of the large plates down to King Benjamin, and after doing so, found the smaller plates containing exactly the same account. So he took both his abridgment and the smaller plates, and put them together. He said he felt it was for a wise purpose, although he did not know what that purpose was. When Joseph Smith was translating the plates, he let Martin Harris take the manuscript. This had been taken from Mormon's abridgment; but having lost it, Joseph Smith fell back upon the plates of Nephi, which gave exactly the same account, so that up to page one hundred and fifty-seven of the Book of Mormon is really Nephi's abridgment, the rest of the book, with the exception of the Book of Ether, containing the history of the Jaredites, and the writings of Moroni (Moroni writing the book of Ether, the book of Moroni, and part of the nine chapters of the book called Mormon), being Mormon's abridgment.

Such is the history of the Book of Mormon, and all who would obtain a knowledge of its truth, can do so in the same way that Joseph Smith, the prophet, obtained possession of the book. "If any of you lack wisdom, let him ask of God."

Prayer is the key that will unlock the door that closes the heavens to man. Prayer will reveal to all doubting Thomases that the Book of Mormon is of divine origin, given to man for his guidance in these last days.

Salt Lake City. MOLLIE HIGGINSON.

A GOOD SAINT IS A GOOD SOLDIER.

"Nyassaland, Central Africa,
May 3rd, 1916.

"To the Editor.

"Dear Brother:—I am on 'active service' in Nyassaland, Central Africa, far from the 'madding crowd,' and I wish to bear testimony to the joy and comfort that I derive from the *Star*, which I have forwarded to me regularly.

"Sometimes, owing to delays in the mails, I receive three or four at once, and then I have a regular feast in perusing them. I receive great encouragement and strength from the articles and testimonies therein, something invaluable in this lonely and monotonous life, helping me to persevere in my duty to my God and the King.

"There are many temptations open to a young man on active service, which, owing to the help I have received from my heavenly Father, and the influence of the gospel, I have been able to overcome.

"By observing the Word of Wisdom, I have been able to look after my physical welfare, in escaping the many ills which are prevalent in this part of the world, and in lasting out long marches in the tropical heat, which test the powers of endurance.

"I have come in contact with many types of young men of different religious denominations, most of whom are indifferent to their creeds, because of the worldly influence brought into them, and the financial gain derived by their pastors. With these men I have had conversations which were beneficial to both parties.

"I rejoice in the knowledge of the gospel I have, and my experiences in this country have strengthened my testimony of the same. I know that my Redeemer liveth, and that Joseph Smith was a prophet of God, through whom the gospel was restored in this last dispensation, and that the Church of Jesus Christ of Latter-day Saints has that gospel in its fulness, and, if we live up to its principles, we shall gain an exaltation in Christ's kingdom. Wishing the *Star* the success it deserves, I remain,

"Your brother in the gospel,
THOMAS F. WALKER."

THE British Women's Temperance Association is prosecuting the movement for a national memorial on behalf of prohibition with businesslike energy throughout Scotland. The aim is to secure the signature of every woman over sixteen years of age, whether abstainer or not, who is in favor of the abolition of the drink traffic during the period of the war, and of demobilization. Arrangements have been made for receiving signatures at the churches on two Sundays, and in many other public places, and there can be no doubt that the response will be on a vast scale.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 6, 1916.

EDITORIAL.

EFFORTS THAT HAVE FAILED.

It is not without interest at this time to recall some of the special efforts made by the Christian world to save mankind.

As far back as the year 1804, the British and Foreign Bible Society was organized. At that time, notwithstanding the labors for centuries of Wycliffe, Tyndale, and a host of others, Bibles were so scarce that a Welsh woman saved money for eight years to buy one, and then walked twenty-five miles to a place where it was sold. In 1816 the American Bible Society was established. Now there are twenty-five Bible societies, all endeavoring to place a Bible within the reach of all who want to read. During the last twelve months, the American Society published Bibles in ninety-two languages. Besides Bible distribution, the Protestants have Young Men's Christian Associations, National Laymen's Missionary Movement, Christian Endeavor organizations, and numerous other institutions for the salvation of men, all in addition to the regular church work and worship.

The special efforts of the Catholics have taken a different form, notably the so-called Eucharistic Congress. The leaders of that church realized that the regular church services and observances, the established brotherhoods and sisterhoods, etc., were insufficient for the salvation of the world, and therefore the Congress referred to was added.

In 1873, when France had just emerged from the brief but intense struggle with Germany, the French deputies, kneeling before the emblems of the Sacrament, consecrated themselves, in Catholic parlance, "to the sacred heart of Jesus." This suggested the thought that such consecration ought to be repeated at frequent intervals. The Eucharistic congress was the result. The first gathering was held in Lille in 1880.

These gatherings are gorgeous affairs. At the congress held at Montreal, Canada, in 1910, one hundred and fifty thousand people took part in the procession, while three hundred thousand spectators lined the streets. The congresses were intended to be "revival meetings." Catholics say that the purpose is to "discuss all that appertains to the cultus of the Holy Eucharist, and so to find out or improve the best means to promote an intelligent devotion to the Holy Eucharist as a sacrament and a sacrifice." And they claim that many people have been "converted" through those congresses.

While the Protestants have been printing Bibles, the Catholics

have worshiped the emblems of the sacrament, in order to save the race.

Pius X., in 1905, issued a remarkable decree, in which the then existing prohibitions against frequent celebration of the Lord's Supper were revoked. According to that decree, "even daily communion is allowed to all the faithful who are not in mortal sin, and who approach the Holy Table not from habit, or vanity, or any worldly motives. * * * Deliberate venial sins are, of course, to be abstained from, and all affection to them renounced; but even these are not now to be held as obstacles to frequent, and even daily communion, but only mortal sin, the sacred congregation declaring that those who communicate daily, are certain, by degrees, to overcome their venial sins and all affection to them." As to communicants, "Faith is what is required of you, and a blameless life, not depth of intellect." The sacrament is not to be regarded as a reward of virtue, but as a remedy for sin. It is "for the daily salvation of daily sinners daily penitent." "Shall we tell the sick man that he must first make some progress toward recovery, that he must at least get rid of his more unsightly sores, before he may venture to call in the all-merciful Healer of souls? Or that he is so sick that a daily visit from the Physician is not to be thought of? Is it not precisely in the most critical cases that the doctor makes a point of on no account omitting his daily visit?"

This gives us an idea of the aim of Eucharistic congresses. It is the "salvation of sinners." What the Protestants hoped to gain by Bible distribution, the Catholics looked for through more processions and a more intense devotion to the consecrated wafer—the "host."

Both failed.

Now, let the world try the gospel of Jesus Christ. Let the world repent of sins of violence, dishonesty, and impurity; let the children of men turn from the man-made doctrines and churches, and worship God as He requires. Bibles cannot save anybody; nor can the observance of ceremonies regenerate a sinner. Jesus Christ is the Savior. There is no other. If we will turn to Him, as the blind by the wayside, or the leper who had made the tomb his home, He will save us, through that faith which produces obedience to His commands. There is no other way of salvation. There is no other means of bringing about better conditions in the world.

J. M. S.

TOBACCO AND THE WAR.

In the account given to the press of the defense of Kut, on the Tigris, there are many stories of bravery and suffering. As long as there is plenty of everything, it is difficult to realize what a shortage of food means to a population of many thousands con-

fined to an area cut off from the rest of the world. At the middle of February the milk supply gave out. On April 21st the grain supply was almost exhausted. Mule flesh was a luxury, and mule fat was used for lamp oil. The troops, it is said, were so exhausted when Kut capitulated, that the regiments who were holding the front line had remained there a fortnight without being relieved. They were too weak to carry back their kit. During the last days of the siege, the daily death-rate averaged eight British, and twenty-one Indians. All the artillery, cavalry, and transport animals had been consumed before the garrison fell. They had, it seems, a mule which had been in three Indian frontier campaigns, and wore the ribbons around its neck. The boys thought so much of this poor brute, that the supply and transport butcher had sent it back twice, refusing to kill it; but in the end it had to go with the machine-gun mules. That tells a volume about the trials and sufferings of the garrison and population of Kut during the recent siege.

One of the most striking particulars of the account of the defense of Kut is the reference to the shortage of tobacco. It seems that the tobacco "famine" was the most serious of all. An Arab brand, a species similar to that smoked in Indian hookahs, was exhausted early in April. After that time leaves were smoked, or ginger, or baked tea dregs. In January, English "baccy" fetched forty-eight rupees per half pound. In an auction of a dead officer's effects, a box of cheap Indian cheroots fetched two hundred and four rupees, a box of Egyptian cigarettes one hundred rupees, while a tin of condensed milk was sold for only thirty-four rupees. Evidently the boys could do without milk more easily than without tobacco.

Does not that story necessarily stir up some reflections in a thoughtful mind? Can it be to the advantage of the country that so many of its young men are, virtually, slaves of the tobacco habit? Is it absolutely certain that the defense of Kut would not have been less strenuous, but for the lack of the drug? Is it certain that some of the men were not rendered unfit for service because deprived of their smoke? Is it certain that the garrison could not have held out a little longer, but for the lack of tobacco, which certainly is not a necessity of life, except when made so by force of habit? It is not necessary to be a fault-finder in order to reflect on the true answer to these questions. There was a time when naval and military authorities deemed it an advantage to the service to include intoxicants among the rations of the men. They did not know any better then. They do now. They have found out by experience that the soldier, or sailor, who is sober, always can endure hardships and fight better than one who, part of the time, is rendered half unconscious by a drug. How long time will it take before they will realize that tobacco is an enemy of man as much as is alcohol?

J. M. S.

AUTHORITY IN THE MINISTRY.

In considering an earthly institution, we find that there are various officers for the purpose of governing it, and that they are chosen by those whose right it is to do so. But, contrary to human laws, the different sects of the day have taken unto themselves authority to act in the name of the Lord, without consulting the Chief Director of the gospel, Jesus Christ. In Hebrews 5, Paul condemns these different sects when he says, "And let no man take this honor unto himself, but he that is called of God, as was Aaron." Paul is speaking of men being called to the ministry, and says that no man shall act in the name of the Lord unless he has been called, as was Aaron. In Exodus 28: 1, we read: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Moses does not say that Aaron and his sons felt within them that they were servants of God, but he tells us that they were called by the Lord. It was also necessary for the man of God to ordain those whom God had called, by the laying on of hands, for we read, Numbers 27: 15-20, "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar, the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient."

Again, listen to the words of our Lord (John 15: 16), "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Here, I think, is sufficient proof that a man shall be called by those having authority, for when a man is called to the ministry by one having authority, it is just as binding as if the Lord himself had called him. The Lord has given unto man His Priesthood, that power to act in His name, and we know He will recognize the acts of His servants, for has He not said, "What ye shall bind on earth, shall be bound in heaven"?

Let us see what will happen if man takes upon himself the responsibility of acting in the name of the Lord. On one occasion, when the Ark of the Covenant was being conveyed to another place, it was going over rocky ground, and Uzza put forth his hand to steady it, contrary to the law that only the priests might touch

it (I. Chron. 13: 10). He was struck dead. The devils recognize the holy Priesthood of God, for the apostles cast demons out of persons by the power of the Priesthood. On one occasion, when the evil spirits saw Christ among them, they cried out, "We know thee who thou art, the Holy one of God"; but they refuse to recognize the acts of false teachers or prophets. The seven sons of Sceva the Jew, sought to take upon themselves the authority to cast out devils, but the devil said, "Jesus I know, and Paul I know, but who are ye?" and the evil spirits fell upon them and they escaped naked and wounded (Acts 19: 15, 16).

When King Saul was waiting for Samuel, the prophet, in the valley of Michmash, his armies being arrayed against the Philistines, he grew impatient of waiting for the man of God, and offered the burnt offering himself, forgetting that, though he was a king, he did not hold the power to offer sacrifices to the Lord. The Lord rejected him, and another was chosen in his stead (I. Sam. 13).

A king of Judah by name of Uzziah, was greatly blessed of the Lord, being called to his kingdom when but sixteen years of age. But when he went into the temple of the Lord, and tried to burn incense at the altar, Azariah, the chief priest, and fourscore of the priests, told him that he was usurping authority, saying, "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary: for thou hast trespassed." The king was angry at being rebuked. The scourge of leprosy fell upon him, and he ended his days a leper (II. Chron. 26).

Christ has said that every man must be baptized to enter the kingdom of God; but will it avail us to be baptized by someone not having the authority of God to officiate in the ordinances of the gospel? In Jeremiah 23: 21, we read: "I have not sent these prophets, yet they ran: I have not spoken unto them, yet they prophesied." Again, in the thirty-second verse of the same chapter, "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." We can see by this, that if these false prophets had performed any ordinance of the gospel, the Lord would refuse to recognize their acts; or, in other words, it would have been invalid. That the Lord refuses to recognize the acts of false prophets, is portrayed in I. Kings 18, where it is related that the prophets of Baal were deceiving the people and leading them astray. It is an eternal truth, that the Lord refuses to recognize a corrupt priesthood; but where His Priesthood is, there will the blessings of the Priesthood be.

We, as Latter-day Saints, proclaim to the world, that through sin and transgression the authority of the Lord was taken from

among men, but that in this day and age, through the mercy of the Lord, it has been restored, and everywhere men are commanded to forsake their evil ways, turn to God, and be baptized by the Priesthood which God acknowledges. The missionaries from Zion are in the world bearing testimony that the gospel has been restored, and saying, Prepare ye the way of the Lord, for the kingdom of heaven is at hand, yea, even at the doors, but owing to the nations being at war, and other reasons, the missionaries are becoming scarce in this land, and local men are being ordained elders, and put to preside over the saints, and they need your support. They have the same Priesthood as the men from Utah; the same power to bless, and to lay their hands on the sick. Probably they cannot speak as powerfully as the missionaries, because they have not had the opportunity; their talents have lain idle, but now they will have to be developed, and with your faith and prayers they will become mighty in speech, they will become, literally, men of God. Remember, saints, when you vote the brethren into office, come to your meetings and support them with your presence; let them know that you are going to support them, as you have supported the elders from Zion, and if you do, the blessings will be with us. We, as saints, are selfish; we have kept the missionaries tied down in our branches, when their duty was to go to the unbelievers, that the day might come when the gospel might be preached to every creature, and the Lord, in the full power of His glory, come to reign on earth. Help the local Priesthood, so that when they stand before the judgment bar of God they will be able to give a good account of their stewardship.

Halifax. PERCY PALFREYMAN.

A REVEREND gentleman, who has been in Egypt, told a Baptist audience the other day a couple of stories illustrating the ideas some of our soldiers have of various churches. A staff officer asked one of the boys how he liked the Baptists. "The Baptists?" was the reply; "let us see, the Baptists are the people who believe in John the Baptist, instead of Christ, aren't they?" Another story was related, something like this: The soldier was asked which church he preferred. "Well," he said, "the Anglican Church—too much form; the Congregationalist—too much gas; the Baptist—too much water and starch." He preferred the Wesleyans, because "they had given him something to do." This only goes to show that the churches of the world have not obtained a very strong hold on the hearts of men. Well may we ask, as did the prophet Isaiah, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good" (55: 2). The gospel of Jesus Christ is good. It gives delight to the honest truth-seeker.

ONENESS OF THE GODHEAD.

"We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost" (First Article of Faith). We believe that they are separate persons. You may say, We have always believed them to be one. Yes, they are one in thought, word, and deed; that is, of the same mind. For instance, if you and I were of the same mind in a certain thing, we would be one; but yet we would be two separate persons. When our Lord and Savior entered the waters of baptism, did not the Father say unto John the Baptist, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1: 33), and when Christ and John were in the river Jordan did not John bear record and say, "I saw the Spirit of God descending from heaven like a dove, and it abode upon him" (John 1: 32), and heard the voice of our heavenly Father say, "This is my beloved Son, in whom I am well pleased"? Is it natural that either the Father or the Son would say this of Himself? Someone must have been with Him, and we all know it was His beloved Son, the Savior of the world. Is not this ample proof that the Father and the Son are separate personages? If, after reading this, you are still in doubt, go to the Lord in prayer, and ask Him, for we are told in James 1: 5, 6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

You may say, what is the use of praying; besides, I have no time for such things. No time to serve our heavenly Father, who gave His only Son to suffer for us? Go to Him in prayer and ask forgiveness for such thoughts. Try to do His will by living up to His teachings. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39). I once read a story of a wealthy lady who went to Sweden for her health. This lady was a great Bible student, and one day, while studying her Bible, a thought came to her to find out the Swedish words for, "Search the scriptures," which she found on looking were, "Ransack the scriptures." Now, is not this a good word? To "ransack," is to "search well," and thoroughly. So, let us "Search the scriptures" well, dig right in and get all the good we can out of them. We can never learn too much, and it is by doing a thing well, that we gain blessings.

Nottingham. GLADYS E. P. SARSON.

"THE prediction is that army will be against army: it may be that the saints will have to beat their ploughs into swords, for it will not do for men to sit down patiently and see their children destroyed" (Joseph Smith, *History of the Church*, Vol. VI., p. 365).

CHRONOLOGY OF THE WAR.

June 3.—The British admiralty announces that, in a naval battle off the west coast of Jutland, which began on the 31st of May, and ended some time the following day, the British lost fourteen vessels, viz., three battle cruisers, *Queen Mary*, *Indefatigable*, and *Invincible*; three armored cruisers, *Defence*, *Black Prince*, and *Warrior*; and eight destroyers. The German loss is not known definitely, but is estimated at thirteen vessels of all classes, and some Zeppelins. German accounts report the loss of the *Wiesbaden*, *Pommern*, and *Frauenlob*, and some torpedo boats. This is said to be the biggest naval battle of history. It is thought that over one hundred ships were engaged.

June 5.—The Russians begin a forward movement against the Austrians on a front extending from the Pripet river to the Rumanian frontier. The Austro-Italian struggle in Trentino continues with varying success. Further particulars concerning the naval battle off the coast of Jutland indicate that the German losses were much more serious than stated at first. There is no doubt now that the British fleet remained in possession of the battle area.

June 6.—News received of the death of Lord Kitchener, on Monday, June 5th, off the Orkney Islands. Lord Kitchener and staff were on the way to Russia, by special invitation of the Czar. The ship on which he traveled, the H. M. S. *Hampshire*, was blown up, either by a mine or a torpedo, and almost all on board were lost. The Russians report further success on the Austrian front, claiming the capture of 25,000 prisoners and many guns.

June 7.—Germans capture Fort Vaux. Russians are still advancing. They claim to have 40,000 prisoners, 77 cannon, and 134 machine guns. Italians are holding their own in Tyrol. Germans capture British front-line trenches near Ypres.

June 9.—Russians announce further victories. The town of Luck has fallen into their hands, and they have crossed the Ikwa and the Styr. In Galicia they have advanced to the Strypa. Eleven thousand more prisoners captured. Allies blockade Greek ports. Italians report an Austrian defeat south of Asiago.

June 11.—Russian progress against the Austrians continues. The number of prisoners is increased to 107,000. Italians report successful attacks on the Austrians in the Trentino.

June 16.—A report from Bucharest says the Austrians have evacuated Czernovitz. The total number of prisoners now taken by the Russians is 152,472. The Germans are said to be falling back on the entire Dvina front. Much of the effectiveness of the Russian artillery fire against the Austrians has been due, it is reported, to the use of a number of great Japanese guns, which are declared to be more powerful than any other artillery now in operation in the war.

June 20.—Russians defeat two German divisions west of Kolki. General Pflanzer's army isolated in Bukowina. Owing to the occupation by the Italians of Mont Isidoro, an advantageous encirclement is said to

have been established around the Austrian army on the Asiago and Afiere plateau. Russians now report 175,000 prisoners.

June 22.—Arabians declare their independence of Turkey, and capture Mecca and Jedda. Greek minister resigns. M. Zaimis summoned to form a new Cabinet. Hindenburg makes a futile attack near Smorgon.

June 26.—Russians now occupy the entire Austrian province of Bukowina.

June 27.—British troops penetrate the hostile lines in ten different places. Artillery activity along the entire front. Italians report an advance from the Vallaria to the Sette Communi Plateau.

June 29.—Russians occupy Kolomea, the most important railway centre in Bukowina. In the retreat to the Northern Carpathians over six thousand more prisoners were taken, and an enormous quantity of booty also fell into the hands of the Russians. The French regain important positions near Verdun. Naval battle reported off Landsort, in the Baltic.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, June 24th, 1916, a baptismal service was held at Manchester (Manchester conference), when six souls entered the fold of Christ. President Irvin Call officiated.

On Monday, June 26th, 1916, a baptismal service was held at the Public Baths, Cheltenham, Cheltenham branch (Bristol conference), when one soul was added to the fold of Christ, Elder Elmer B. Edwards officiating.

DIED.

PRIOR.—At Portsmouth (London conference), May 15th, 1916, Lily Ida Prior. Deceased was born August 24th, 1901; baptized at "Deseret," High Road, South Tottenham, London, by Elder Walter P. Monson, and confirmed by Elder J. F. Hammond. Deceased was a faithful Latter-day Saint, and had a strong testimony of the gospel.

CONTENTS:

How We Obtained the Book of Mormon ... 417
A Good Saint is a Good Soldier 423
Editorials:
Efforts That Have Failed ... 424
Tobacco and the War ... 425
Authority in the Ministry ... 427
Oneness of the Godhead ... 430
Chronology of the War ... 431
From the Mission Field ... 432

EDITED, PRINTED, AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.